

AND LIKEWISE  
THE MESSENGERS ARE AFFLICTED, THEN  
**THE FINAL OUTCOME  
IS THEIRS**

BY SHAYKH ABU MUS'AB AZ-ZARQAWI رحمته الله





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“Alif. Lam. Mim. Do the people think that they will be left to say, ‘We believe,’ and they will not be tried? And We have certainly tried those before them, and Allah will surely make known those who are truthful, and He will surely make known the liars” (Al-‘Ankabut 3-1).

All praise belongs to Allah, who honors Islam through His support, disgraces shirk by His might, manages affairs by His command, and leads the disbelievers to their doom by His plotting. He has determined that the days [of victory] alternate [between the believers and the disbelievers] through His justice, making the final outcome belong to the pious by His grace. And blessings and peace be upon the one by whose sword Allah raised the beacon of Islam. To proceed:

Here you have a new lesson, which I am sending through these words. Here you have a pulsing beat, which I am presenting from the bottom of my heart. Here, from a soldier who stands on the threshold of war and the humming of battle, from Abu Mus’ab az-Zarqawi to whoever sees this from the people of these times and those men of honor...

The suffering of this downcast ummah does not cease to pain me. The ghosts of this defamed ummah do not cease to haunt me. It is this ummah of great glory and distinct honor, slapped with all kinds of debasement by the hands of treachery, so that the quilt of humiliation and insult were laid down, the cups of subdual and betrayal were drunk, and the Ummah was held back from its duties and functions, obstructed from its dreams and its hopes.

This sickness has devastated the entire body, which was thrown to the ground and tied to a post, so the beasts and

wolves of the world rushed madly upon it, as its limbs were cut to pieces by claws and canines. Such was the saying of the Prophet ﷺ, as reported by Ahmad and Abu Dawud from Thawban رضي الله عنه, that he said, “Allah’s Messenger ﷺ said, ‘The nations will soon call upon each other from every horizon, just as diners call each other to eat from a dish.’ We said, ‘O Messenger of Allah, will it be because we are few on that day?’ He said, ‘On that day, you will be many, but you will be scum, like the scum of a flowing torrent. Awe will be removed from the hearts of your enemy, and wahn (feebleness) will be put into your hearts.’ We said, ‘What is the wahn?’ He said, ‘The love of life and the hatred of death.’” In another version from Ahmad, he رضي الله عنه said, “And your hatred of combat.”

Know, O people of Islam, that being tested is part of a long story, since “La ilaha illallah” was revealed to this earth, so the prophets and truthful were tested, as were the muwahhid imams. And whoever laid himself bare to carry the word, “La ilaha illallah,” supporting it and establishing it on the earth, then he must pay the price of this honor, which is exhaustion, fatigue, and being tested.

So where are you in relation to this? The path is one of exhaustion, a path upon which Adam became weary, upon which Nuh lamented, upon which Ibrahim was cast into the fire, upon which Isma’il was laid down to be slaughtered, upon which Yusuf was sold for a miserable price and stayed for some years in prison, upon which Zakariyya was sawn in half, upon which Yahya was decapitated, upon which Ayyub suffered great harm, upon which Dawud wept exceedingly, upon which ‘Isa walked with wild animals, and upon which Muhammad ﷺ endured poverty and all kinds of hardship and yet you prosper with entertainment and play?!

Allah ﷻ tests some of the creation with others thereof, and just as the believer is tested with the kafir, so too is the kafir tested with the believer. This kind of being tested is the common denominator between all of them. Allah ﷻ said, “Blessed is He in whose hand is dominion, and He is over all things competent; He who created death and life to test you as to which of you is best in deed – and He is the Exalted in Might, the Forgiving” (Al-Mulk 2-1).

The Prophet ﷺ narrated that his Lord ﷻ said, “I only sent you so that I would test you and that others would be tested by you” (Reported by Muslim from ‘Iyad Ibn Himar).

What we have learned from the Quran and the Sunnah is that some of the prophets were killed and mutilated by their enemies, like Yahya ﷺ, and that some of their people attempted to kill them, but they came out unharmed, like Ibrahim, who emigrated to Sham, and ‘Isa, who was raised to the heavens.

We find some believers are faced with the worst kinds of torture; some were thrown into fiery trenches, some were martyred, and others continue to live in anguish, suffering, and oppression. Where, then, is Allah’s promise of support in this life, after they have been cast out, killed, or tortured?!

Being tested is part of Allah’s decree for all of His creation, though it increases in severity for the best of those chosen to receive Allah’s attention. Specific to this are the mujahidin, for they shall inevitably be tested, receiving the lessons of purification, discipline, and refinement.

It was reported from Sa’d Ibn Abi Waqqas ؓ, that he said, “O Messenger of Allah, which people are the most severe in being tested?” He ﷺ said, “The prophets, then the righteous

believers, then those thereafter. A person is tested according to his religion. So if his religion is firm, he is increased in being tested. But if there is softness in his religion, the test is made easier for him. And the believer will not cease being tested until he walks on the earth without any sin."

Al-Bayhaqi reported in *Shu'ab al-Iman*, at-Tabarani in *al-Mu'jam al-Kabir*, and Ibn Sa'd in *at-Tabaqat* from 'Abdillah Ibn Iyas Ibn Abi Fatimah, from his father, from his grandfather, who said, "I was sitting with Allah's Messenger ﷺ, and he ﷺ said, 'Who would like to be healthy and not become ill?' We said, 'We would, O Messenger of Allah.' He ﷺ said, 'What?!' and we could see it in his face. He then said, 'Would you like to be like galloping donkeys?' They said, 'No, O Messenger of Allah.' He said, 'Would you not like to be people who are tested and people who are forgiven?' They said, 'Indeed, O Messenger of Allah.' So Allah's Messenger ﷺ said, 'Then by Allah, indeed Allah does test the believer, and He only tests him due to His care for him. And he has with Him a status, which he will not reach with any of his deeds, except that he will be afflicted with tests the likes of which would bring him to that status.'"

At-Tirmidhi reported from Jabir ﷺ that Allah's Messenger ﷺ said, "The people of good health will wish, on *Yawm al-Qiyamah*, that their skins were cut up with scissors due to what they see of the reward given to the people who were tested."

Allah's Messenger ﷺ said, "The healthiest of people in the *Dunya* will be brought forth on *Yawm al-Qiyamah*, so Allah ﷻ will say, 'Immerse him into the Fire.' Then he will be brought to Him, so He will say, 'O son of Adam, were you ever blessed? Did you ever see any comfort? Were you ever happy?' He will respond, 'No, by Your might!' Then He will

say, 'Return him to the Fire.' Then the most severely tested of people in the Dunya will be brought forth, so He ﷻ will say, 'Immerse him into Jannah.' Then he will be brought to Him, so He will say, 'O son of Adam, have you ever seen something you disliked?' He will respond, 'No, by Your might, I have never seen anything which I dislike' (Reported by Ahmad from Anas Ibn Malik).

Shaqiq al-Balkhi said, "Whoever sees the reward of hardship will not desire to come out of it."

Allah ﷻ legislated jihad in completion of the laws of the religion, elevating its status until it became the peak of divine servitude, while making therein hardships and tests that souls detest and from which a person's disposition cowers. Then, He made it closely related to the essence of iman and the hidden aspect of tawhid, so that no one would seek it except someone true to iman and strong in conviction. "The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful" (Al-Hujurat 15).

So the reality of jihad stands for polishing the soul and preparing it for its Lord and Creator by fulfilling His commands and proceeding upon His promises. And this cannot be unless the way is paved with hardships and trials. As such, Allah ﷻ says, "If Allah had willed, He could have taken vengeance upon them, but to test some of you by means of others. And those who are killed in the cause of Allah – never will He waste their deeds. He will guide them and mend their condition and admit them to Jannah, which He has made known to them" (Muhammad 6-4), and He said, "If Allah had willed, they would not have fought each other, but Allah does what He intends" (Al-Baqarah 253).

Ibn Kathir commented on this ayah, saying, “This means that He gives something of a test through which His ally will appear and His enemy will be exposed. Thereby, both the patient believer and the deceptive munafiq will be recognized. This is in reference to the Day of Uhud, in which Allah tested the believers, so their iman, patience, and obedience to Allah and His Messenger ﷺ and steadfastness appeared, just as the veils covering the munafiqin were removed and their opposition and refusal of jihad, and their betrayal of Allah and His Messenger ﷺ became clear.”

Reflect, O slaves of Allah, over His ﷻ saying, “Of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost the Dunya and the Akhirah. That is the manifest loss” (Al-Hajj 11).

In his tafsir, al-Baghawi reported from Ibn ‘Abbas ؓ “that a man of the desert Arabs believed in Allah’s Messenger ﷺ. Then, when a son was born to him after Islam, his herd reproduced, and his wealth increased, he said, ‘This is a good religion;’ so he believed and remained steadfast. But when a son was not born to him, his herd did not reproduce, his wealth did not increase, and he was afflicted by drought or sterility, he said, ‘This is a bad religion;’ so he left his religion, leaving it due to his kufr and his stubbornness.”

The author of “adh-Dhilal” said, “Souls must be trained for tests and the trial of determination in the battle of truth, which is filled with dangers, hardships, hunger, and loss of wealth, lives, and fruits. This being tested is inevitable, so that the believers can fulfill their services to the creed, which will settle into their souls according to how much they spent in its cause, and that they will not be shaken at the first difficulty. This servitude is the precious cost of putting the dearness of

this creed into the hearts of its people before it can be found in the hearts of others. And every time they feel pain in its cause, and whenever they spend for its sake, it becomes dearer to them and they become more rightful to it. Likewise, others will not ascertain its value until they see its people being tested and their patience during the test, and there is no escape from being tested. This is also to strengthen the resolve of the companions of creed, for the hardships cause a hidden strength and energy to rage. And there are windows and conduits in the hearts of the believers that are opened, and which they could not have known existed if it were not for their enduring these hardships.”

Ash-Shafi'i رحمته الله was asked, “Which is better for the believer, to be tested or to have consolidation?” He said, “Mercy to you! Can there be consolidation without first being tested?”

Safwan Ibn 'Umar said, “I was a governor over Hims when I met an old man from Damascus whose eyebrows had dropped. He was on his camel, riding towards battle. I said to him, ‘O uncle, Allah has made an excuse for you.’ So he lifted his eyebrows and said, ‘O nephew, Allah has mobilized us, whether we are light or heavy.’” Indeed, Allah tests whomever He loves.

*Indeed, having patience upon such difficult days has  
A result, and patience is only for one of esteem  
So Allah will grant victory soon and afterwards give,  
To one like you, from fatigue moments of tranquility.*

The author of “adh-Dhilal” said, “Indeed, iman is not a word that is spoken, but it is a reality full of rendered servitude, a trust full of burdens, a jihad that requires patience, and an effort that requires endurance. So it is not enough that people say, ‘We believe,’ and are then left to this claim. Not until they

are exposed to fitnah upon which they remain firm and out of which they come with pure, sincere hearts, just as gold is tried by fire in order to separate it from worthless metals that cling to it. This is the basic linguistic meaning of the word [i.e. fatana yaftinu], with what all that entails, and such is what fitnah does with the hearts. This fitnah for iman is an established principle and norm that is balanced by Allah ﷻ. 'And We have certainly tried those before them, and Allah will surely make known those who are truthful, and He will surely make known the liars' (Al-'Ankabut 3). And iman is Allah's trust on the earth. No one bears it except those who are worthy of it and who are able to bear it, having their hearts prepared for it alone, and those who give it preference over relaxation, meekness, safety, security, entertainment, and whatever appeals to them. It is the trust of the Khilafah on the earth, of directing people to the path of Allah and to realizing His word in this life. So it is a noble trust, and it is a weighty trust. And it is part of Allah's command that people must shoulder themselves, and it requires a special kind of person to have patience while being tested."

Thus, the group that fights, having traversed the path of waging jihad for Allah's cause, must grasp the nature of the battle, and what it demands for reaching its goal, that this path must be paved by the blood of its righteous, and that this way requires losing loved ones and friends and leaving comrades and homelands. Such did the Prophet's ﷺ companions, who are the best of the creation after the prophets, endure the bitterness of hijrah and the loss of wealth, family, and homes, all for the cause of Allah... so where are we in relation to them?!

All that this group must do is have patience upon this chosen path, to seek reward with Allah for what they may be afflicted with of losing leaders and individuals, to continue on their

way, and know that this is the sunnah of Allah ﷺ and that Allah chooses His righteous slaves from this ummah. And they must not be in a hurry for support, for indeed Allah's promise is inevitably coming.

It befits the Muslim to know that following the truth and having patience thereon is the shortest way to receiving support and achieving victory, even if the way is long – filled with obstacles and traversed by few – and that deviating from the truth only results in disappointment, even if its way is easy and its traveler thinks victory is near – for those are only delusions.

Allah ﷻ said, “This is My path, which is straight, so follow it; and do not follow other ways, for you will be separated from His way. This has He instructed you that you may become righteous” (Al-An'am 153).

This is jihad... a summit... a fruit... it comes after a lengthy patience and an extended stay in the land of battle, waiting to lure in one's enemies and suffer their evils. This stay shall continue for many months and consecutive years. And if you do not taste of these pains, Allah will never grant you victory through His support, because this support only comes with patience.

Ibn Taymiyyah said, “Leadership in the religion is only achieved through patience and certainty.”

Notions of the truth and the truthfulness of creed and tawhid remain as lifeless bodies in a world of phantoms, with no spirit entering them unless carried by truthful and patient people, who will bear the burdens and hardships of this path. They find torment pleasant and fatigue sweet. They are not pleased with anything but death in order to give these notions

life, being practically implemented in the real world, not like those who embellish these notions in mere philosophical and theoretical frames, delivering eloquent sermons that are far from the spirit of action, truthfulness, and execution.

Islam today is in dire need of truthful, patient men who are inclined to work hard, who find pleasure in toil and find comfort in pain, quietly translating the needs of this stage into action... men with truthful souls, high purposes, and strong resolutions that only know how to work towards implementation, so they refuse to be entangled by weariness, entrapped by boredom, or to spend their hopes in the way of debate and arguments.

So roll up your sleeve and lay bare an earnest arm, and be patient during the hardships on this path, for it is said, "Failed has he who does not prepare patience for every test, gratitude for every blessing, and does not know that with hardship comes ease."

*O mercy on my soul, and ambitions have not raised us  
To the gardens, and the last of people is one repentant;  
To full-breasted maidens, confined from the eyes,  
and the shade of Tuba, the scent of perfume flowing,  
To lanterns of gold, hung in honor  
On the throne of my Lord for those killed and were not absent.*

Allah ﷻ said, "Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them, that Allah may reward them for the best of what they were doing" (At-Tawbah 121).

In his tafsir of this ayah, at-Tabari reported that Qatadah said, "A people did not increase in distance from their families for

the cause of Allah, except that they increased in nearness to Allah.”

So the matter belongs to Allah, the first of it and the last of it, and we are nothing but His slaves, striving to achieve servitude to Him. And from the perfection of servitude is that we know and have complete certainty, untouched by doubt, that Allah’s promise will inevitably be realized. However, we might not know the reality of the matter due to a wisdom known only to Allah, and support or victory may be delayed just as a test and trial. Allah the Great was truthful, saying, “Incumbent upon Us was support of the believers” (Ar-Rum 47).

And He ﷻ promised His muwahhid slaves with support, giving consolidation to those who are patient, and He explained that what came to the previous nations of victory, steadfastness, and consolidation in the land was due entirely to their patience and their reliance upon Him. He ﷻ said, “We caused the people who had been oppressed to inherit the eastern and western regions of the land, which We had blessed. And the good word of your Lord was fulfilled for Bani Israil because of what they had patiently endured. And We destroyed what Pharaoh and his people were producing and what they had been building” (Al-A’raf 137).

And Allah ﷻ made what happened to His prophet Yusuf ﷺ end in attaining might and consolidation in the land, after a time of alienation and what happened in the chief’s palace. That only came to be through his patience and taqwa. “Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good” (Yusuf 90).

He ﷻ also connected success with patience, as He ﷻ said, “O you who believe, persevere and endure and remain stationed


and fear Allah that you may be successful” (Al ‘Imran 200), and He ﷻ mentioned that the good end in the Dunya is for the patient and pious. “So be patient. Indeed, the best outcome is for the righteous” (Hud 49).


We know with certainty that the promise of Allah shall never be broken, and we are only addressing this issue because of our limited view, which has us see only one type of support, which is that of an apparent support towards victory – though that support is not necessarily what He promised His prophets, messengers, and believing slaves. Indeed, support is manifested in different forms, which weak and agitated souls cannot see.

The clans of Quraysh were united on sanctioning the believers and leaving them stranded with Bani Hashim in the mountain pass of Abu Talib. This lasted for three years, during which they would not sell to them or buy from them, such that they could not find food to eat, other than what they gathered off the ground. The believers nearly perished, if it were not for Allah’s mercy reaching them.

The People of the Trench were thrown into the fire for not accepting compromise in their religion. They preferred death in the cause of Allah. The taghut then had his ditches dug and fires lit, commanding his guards and soldiers to cast the believers into the fire. But then came the astonishing surprise: instead of weakening and fleeing, none of the narrations have recorded that any of them cowered and fled. Rather, we find courage and bravery as they stepped over one another to reach the fire – as if the boy spread bravery and steadfastness throughout them. These were those who found pleasure in joining him, as if they were joyful in offering their souls as ransoms for their religion. So indeed they were successful. Allah ﷻ even called it “a great success” in His saying, “Indeed,

those who have believed and did righteous deeds will have gardens beneath which rivers flow. That is the great success” (Al-Buruj 11).

Anas Ibn Malik  said, “My uncle, Anas Ibn an-Nadr, missed the battle of Badr, so he said, ‘O Messenger of Allah, I missed the first battle in which you fought the mushrikin, but if I am to fight against the mushrikin, Allah will surely see what I can do.’ So when it was the Day of Uhud and the Muslims faltered, he said, ‘O Allah! I excuse myself to You from what these [the Muslims] have done and I am innocent before You of what these [the mushrikin] have done.’ He then went forth and met Sa’d Ibn Mu’adh and said, ‘O Sa’d Ibn Mu’adh! Jannah, by the Lord of an-Nadr! Jannah, by the Lord of an-Nadr! I can smell it near Uhud!’ Sa’d later said, ‘O Messenger of Allah, I could not do what he did.’” Anas said, “We found on his body some eighty-odd marks from swords, spears, and arrows. He was killed and the mushrikin had mutilated his body. No one even recognized him, except his sister, who recognized his fingertips. We thought that this ayah was revealed due to him and those like him: ‘Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow, and among them is he who awaits. And they did not alter [their vows] by any alteration’ (Al-Ahzab 23).”

We find this meaning of victory in the hadith narrated by Khabbab, when he came to Allah’s Messenger  and said to him, “Will you not seek victory for us? Will you not pray for us?” He said, “Before you, a man would be put into a hole dug into the ground, then a saw would be brought to him, put onto his head, and then he would be cut into two parts – and that would not avert him from his religion. His skin would be flayed with metal combs, tearing his flesh from his bone and nerves – and that would not avert him from his religion” (Reported by al-Bukhari).

Included in the kinds of hidden victory that only the believers witness is that the enemy of truth, however arrogant and excessive he may be, will taste all sorts of mental anguish before he harms his opponent. He will often find no rest or joy after doing his evil deed. For this reason, al-Hajjaj Ibn Yusuf, when he killed Sa'id Ibn Jubayr, tasted all forms of psychological torment, such that he found no comfort in sleep and he would rise in panic from his bed, saying, "What have I done to Sa'id?!" He faced this grief until he died.

This is what we are certain of in our war with the boastful cross-bearing American taghut. Even though they have their force and their tyrannical use of weapons and equipment, they face psychological degradation and a collapse of morale, the likes of which would crush mountains.

The Quran explained this reality, as Allah ﷻ said, "But when they are alone, they bite their fingertips in you in rage. Say, 'Die in your rage. Indeed, Allah is Knowing of that within the breasts.' If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do" (Al 'Imran 120-119), and He ﷻ said, "Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might" (Al-Ahzab 25).

And among those things that are hidden from people lacking insight is the complete true life promised by Allah to His allies and pure worshipers. He ﷻ said, "Never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision" (Al 'Imran 169).

*Whoever died not by sword died otherwise,  
The methods are many, but death is just one.*

The preceding makes the comprehensive understanding of victory clear to us: that we are unable to define the kind of victory we really want.

And from the causes of steadfastness and defiance, which we witnessed on the ground at Fallujah, is that the Prophet ﷺ told us that of the signs of victory for Islam is that no force on earth will be able to defeat all of the believers, as it was feared in the time of Nuh or in the earliest days of the Message (of Muhammad). This is because Allah's Messenger ﷺ explained that jihad will continue as a constant factor on the earth, as he said, "There will not cease to be a group from my ummah, standing by the command of Allah – not harmed by those who betray them or oppose them – until Allah's command comes and they are as such" (Reported by al-Bukhari and Muslim from Mu'awiyah).

Victory and the fate of this religion is in the hand of Allah ﷻ. He has vouched for it and has promised it. If He wills, He will support it and make it dominant, and if He wills, He will delay that from happening. For He is the Wise, and He is Aware of His affairs. So if He causes a delay, then it is due to a decreed wisdom for the welfare of iman and its people – and no one is more ardent in their support for the truth and its people than Allah. "And that day the believers will rejoice in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. It the promise of Allah. Allah does not fail in His promise, but most of the people do not know" (Ar-Rum 6-4).

*Do not think glory is a date you can eat,  
You'll never taste glory 'til you lick patience.*

For indeed Allah ﷻ – magnificent is His ability, mighty is His grandeur – grants victory to the believers sometimes, and sometimes He tests them, restricting them of this blessing so that they taste tribulations. The wisdoms of this are determined and known by Him.

*Allah might bless the test, though it be big,  
And Allah tests some people with blessings.*

Ibnul-Qayyim رحمه الله considered some of these wisdoms in Zad al-Ma'ad, saying: Of them is that this is a trait of the messengers, just as Hiraql told Abu Sufyan, asking him, "Have you fought him?" He said, "Yes," He said, "How was the war between you and him?" He said, "In turns – he defeats us sometimes and we defeat him sometimes." He said, "And likewise the messengers are afflicted, then the final outcome shall be theirs" (Reported by al-Bukhari and Muslim).

Of them is that the truthful believer is distinguished from the deceitful munafiq, for indeed after Allah gave victory to the Muslims over their enemies on the Day of Badr and their reputation increased, and there were those who entered into Islam only outwardly but not inwardly, Allah's ﷻ wisdom came to bring about a test for His slaves, through which the Muslim would be distinguished from the munafiq. The munafiqin showed themselves in this battle, speaking that which their hearts previously concealed, displaying their erroneous way, as their mere gesturing turned into explicit speech – and the people were clearly divided: believer, disbeliever, and munafiq. And the believers recognized that they had an enemy amongst them, an enemy that would not leave them; so they prepared for them and took their guard against them.

Of them is that if Allah ﷻ always supported the believers and gave them victory over their enemy in every battle, giving them consolidation over their enemies in every case, their souls would transgress and become arrogant and proud. They would be with support and victory in the same situation as they are with any provision. But His slaves are not rectified except through good times and bad times, hardship and ease, and poverty and wealth, and Allah manages the affairs of His slaves according to His wisdom – and He is Aware of them and Watchful over them.

Of them is that the servitude of His allies and His party is brought out during good times and bad times, during that which they love and that which they hate, in the state of their victory and that of their enemies. So if they remain steadfast upon worshipful obedience in what they love and hate, they are truly His slaves, unlike one who worships Allah only during good, blessed, and healthy times.

Of them is that when He tests them with defeat and being conquered, they are humiliated, divided, and subdued, until they seek His might and support. For the removal of support only brings about the rule of humiliation and division. Allah ﷻ said, “Allah had given you victory at Badr while you were few in number” (Al ‘Imran 123), and He said, “On the day of Hunayn, when your great number pleased you, but it did not avail you at all” (At-Tawbah 25). For if He ﷻ wants to bolster, support, and mend His slave, He breaks him first. And His mending him, bolstering him, and support for him, is all in accordance with how much he faced of humiliation and division.

Of them is that Allah ﷻ prepared for His believing slaves homes in the abode of His generosity – their deeds will not reach them, but they will only come to them through trial and

tribulation. So He will send to them the means by which they will reach these homes by ordaining tests and trials for them. Likewise, He grants them success in accomplishing righteous deeds, which are also amongst these means.

Of them is that souls gain lasting health, support, and sufficiency through transgression and haste. Such is a sickness that impairs them from seriously moving towards Allah and the Akhirah. If their Lord, their Owner, and their Giver of Mercy wanted them to receive His honor, He decreed for them to be tested and tried as a treatment to that impairing sickness. As such, these trials and tribulations are like the physician who gives his patient some unpleasant medicine in order to remove his ailments – and if he left him alone, these ailments would overcome him and lead to his demise.

Of them is that shahadah (martyrdom) according to Allah is of the highest ranks for His allies. The shuhada are His special people, those brought close from amongst His slaves. There is no rank after that of the siddiqin except shahadah, and He ﷻ loves to take His slaves as shuhada, having their blood shed for His love and contentment, while they prefer His pleasure and love over their own selves. There is no way to achieve this rank except through those means that would lead to dominating the enemy. (End quote).

Allah ﷻ says, “Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not” (Al-Baqarah 216).

Ibnul-Qayyim says in al-Fawa'id: In this ayah, there are several wisdoms, secrets, and benefits for the slave. For indeed the slave, when he knows that what he hates could bring what he loves, and that what he loves could bring what he hates, he

will not consider himself safe from harm in what gives him joy, nor will he despair of gaining joy from what causes him harm, as he does not know the consequences. And indeed Allah knows what the slave does not know. This necessitates many things.

Of them is that there is nothing more beneficial for him than complying with the command, even if that is difficult for him at first. This is because the consequences of doing so are entirely good and come with joy, pleasure, and delight – even if his soul hates it. As such, there is nothing more harmful to him than perpetrating what is prohibited, even if his soul desires it and inclines to it. This is because the consequences of that are entirely bad, causing grief, disturbance, and calamity. And a characteristic of the intellect is being able to bear some small pain in order to achieve the greater delight and abundant good, just as it is able to avoid some small delight because it leads to greater pain and long-term evil.

Of the secrets of this ayah is that requires that the slave entrusts in the one who knows the consequences of matters and that he is content with what He chooses and decides for him, as he expects a good outcome for doing so.

Of them is that he should not make his own recommendations over what his Lord has chosen for him, nor should he ask Him for that of which he has no knowledge, for it might be that it causes him harm and brings him ruin while he is unaware. Rather, he does not choose anything over his Lord's decision, but only asks Him to choose what is best for him and asks that He makes him content with what He chooses for him – as there is nothing more beneficial for him than that.

Of them is that he entrusts his affair entirely to Allah and is content with whatever He chooses for him, asking Him to

give him the strength, resolve, and patience to see it through, that He averts all evils that he might have been exposed to if he were to have made his own decision, and that He shows him the good consequences of what He chose for him over the consequences of what he would have chosen for himself.

Of them is that he gives rest to any distressful thoughts regarding the various choices, emptying his heart of all decisions and affairs of management, which would cause him to rise and fall, while he knows that there is no escaping what is decreed for him. Such that if he is content with Allah's choice, the decree comes to him while he is commendable, thankful, and able to handle it. Otherwise, the decree would come to him while he is distraught and unable to handle it, for that was his own choice. And whenever his entrustment of affairs and contentment are sound, that which was decreed encompasses him with sympathy and favor, such that he abides therein, protected by its sympathy from its dangers and its favor makes what was decreed easy for him to handle. When the decree penetrates the slave, one of its greatest causes of influence over him is what pushes him to reject it. So there is nothing more beneficial to him than surrendering and throwing himself down in front of the decree, as if he were dead. For indeed, the beasts of prey are not content with feasting on corpses. (End quote).

*While sitting, she kept reminding me of Allah,  
And the tears from their affairs fell without end.  
O my uncle's daughter, the decree of Allah directed me  
Forcibly, for could I prevent what Allah has done?  
And if I return, the Lord of creation has returned me,  
And if I meet my Lord, then seek a replacement.  
I was not crippled or blind, lest I be excused,  
Nor like those who were tight, unable to find a way.*

At-Tabari reported in his Tarikh, from Ibn Ishaq that a man of the companions of Allah's Messenger ﷺ said, "My brother and I witnessed Uhud with Allah's Messenger ﷺ and we came back injured. Then, when the muadhdhin of Allah's Messenger ﷺ gave the order to go out and chase the enemy, I said to my brother, or he said to me, 'Will we miss a raid with Allah's Messenger ﷺ?' By Allah, we had no animal to ride, and we were both heavily wounded. But we went out with Allah's Messenger ﷺ. I was the least injured, so when he was unable, I would carry him a short way and he would walk a short way, until we reached the Muslims."

Abud-Darda said, "The peak of iman is to have patience with the rule and contentment with the decree." And with this medicine we treat our wounds that arise here and there.

After the aforementioned truths are understood, we can grasp the sought after meaning behind what was building up to the Battle of Fallujah, then its steadfastness and its rising up with all it possessed of might. For today, it is the only battle on the primary outpost of Islam, and steadfastness therein and holding ribat on its lines means to safeguard the primary outpost, from which we can strike at kufr and aggression.

This doesn't mean that we consider the enemy's entering and moving deep into the city, or that they become fortified on its outskirts, that they have achieved their goals and victory. No, for our battle with this enemy is a war of streets and cities, differing in its tactics and methods, defensively and offensively. And fierce wars are not decided over a period of days or weeks, but it takes a long time for the true announcement of success for either side.

It is enough for us that, before the results are decided, our eyes are cooled by seeing the sons of Islam standing firm like

tall mountains on the blessed lines of Fallujah, teaching the Ummah new lessons of hardness, patience, and certainty.

Perhaps we could cast a look at some of these lessons and the great results produced by this lofty battle.

First, this battle gave new life to the meanings of might, honor, and resistance, as the Ummah became certain that there is a group of its sons who are able to confront the grave dangers with boldness, steadfastness, and resolve; and that this group was truthful with its ummah in its plans and projects, through which the Ummah was revived and due to which its sons' and leaders' blood was often shed.

Second, the Ummah, during its time of humiliation and being fractured, learned that it is able to confront, perform *ribat*, and battle the heads of the earth and its oppressors with only a few of its sons and a light supply of weapons. It is thus able, thereby, to afflict the enemy with great and painful losses and to force them to sip from the bitter cup of defeat.

Third, Fallujah opened the battleground for its contenders, igniting the directed efforts of the sons of Islam inside and outside of Iraq, and by shedding its pure blood which was spilled on its ground through many sons of Islam, in order for them to cover the costs of *jihad* and to march forth to confront the global Crusader campaign. The battles and carnage burned in various areas of Iraq. Battalions and groups were formed and the *mujahidin* stood up in defiance, seizing convoys of the enemy, hunting their patrols, and raiding their positions. And by Allah's grace, we witnessed many of their losses, which were inflicted all across Iraq. So of the causes of pride of this conquest was that the sons of *jihad* gained confidence as they saw the myths of modern warfare collapsing before them. Their resolve has now been liberated

from the illusion of inability and fear, and they have risen to the fields of earnestness and action.

Fourth, the Battle of Fallujah achieved an important, strategic military victory, as everyone knows of the superiority of the American military machine and the development of its armies and war discipline, which relies on striking targets from afar without clashing and combat, thereby securing the safety of the American soldier without him being wasted in dangerous battles that could cost him his life. But Fallujah lured this great machine through a carefully managed plan. She lured it to harsh, unconventional street wars that would spend its effort, energy, and equipment. The American soldier would face death and destruction from whence he did not expect, as the Americans were forced to descend into alleys and streets, and to enter houses and buildings. The enemy was exposed to the fires of the mujahidin and their ambushes. Their abilities were taken by surprise through the strategy of attack-and-retreat. They were compelled to engage in close combat for which they were unprepared, suffering great losses of life and equipment, exceeding hundreds of people and dozens of vehicles.

Fifth, the American military administration tasted the greatest of defeats, as it became clear to the sponsors and planners of this war that the mujahidin will not be stopped by any kind of deterrent, even if that meant waging a war of total annihilation. For the jihadi mentality has become the greatest dilemma ahead of American and global plans of war. And what happened in Fallujah, of feats of pride and steadfastness, weakened the resolve of the enemy's leadership and afflicted them with depression, anxiety, and confusion. And what is waiting for them is even more disastrous and bitter, by the help of Allah ﷻ.

Sixth, Fallujah contributed its share of steadfastness and composure by unveiling the mask from the faces of riddah, nifaq, and treachery. It removed the cloak of deceit worn by the apostate Allawi government, just as it uncovered the lies they repeat about wanting what is in the interest of the Iraqi people by sparing their blood and shielding them from wars and woes, and that they strive to earn their pleasure. Yet all people can see as they move quickly to execute the decision to go to war in Fallujah, washing their hands in the pure blood of the sons of the city, killing thousands of them and displacing tens of thousands, while overseeing the destruction, devastation, degradation of honor, and theft of wealth under the pretext of being at war with terrorism and having concern for the national interest.

Seventh, the battle knocked the false mask off the ugly Rafidi image. For they penetrated deeply with their spite into this battle. And with an apparent vileness, they took part in the military campaign against Fallujah with a blessing from the imam of kufr and zandaqah, as-Sistani. They had a major role in operations of killing, pillaging, demolition, and violating the lives of unarmed women, children, and the elderly. Their wicked souls brought them to commit great crimes, as they stormed and desecrated the safe houses of Allah, hanging pictures of their shaytan as-Sistani on the walls and writing with spite, "Today your land and tomorrow your honor."

It should be known that %90 of the National Guard are spiteful Rafidah and %10 of them are from the Kurdish Peshmerga forces. And the scholar spoke the truth when he said about the Rafidah, "Indeed they are a Christian seed planted by the Jews in a Magian land."

Eighth, the hidden lines of the enemies of jihad were revealed in this battle, as military cooperation appeared between

those with hostile backgrounds. It came to be that 800 Israeli soldiers participated in the battle, accompanied by 18 rabbis, many of whom were killed therein. This was conveyed by their own journalists and media. Just as Jordanian military participation appeared via their officers, who cooperated in the planning and storming of the city. And this indicates the reality to everyone that Fallujah was a base for jihad that made the enemies of the religion, from among the kuffar and the murtaddin, restless and unable to sleep at night.

Ninth, among the greatest results of the battle was the renewal of blood in the veins of the sons of jihad, as well as the increase in their devotion to advancing the work of jihad towards its desired goals and determined plans. This battle produced a generation of leaders, energies, and experiences that were learned through the events and contemplated through experimentation, practice, and gains, being applied with determination towards the designated path, polished by the hardships of the battle, and produced in a strong and mighty mold.

The author of “adh-Dhilal” said, “In suffering during jihad for Allah’s cause and facing death at every impasse, the soul becomes accustomed to this danger, which is so frightful that many people discard their morals and values in order to avoid it. Yet this is a simple matter, for those who are used to facing it, whether they are safe from it or not. And turning to Allah at each time one faces this danger, produces an effect closely comparable to the effect of an electric shock, which is like the reformation of hearts and souls with purity, cleanliness, and righteousness. These are the apparent causes for the overall reconciliation of human society, putting its leadership in the hands of the mujahidin, whose souls care nothing for the vanities and luxuries of the Dunya, and life itself is less important to them as they plunge into the midst of death for

Allah's cause. And nothing comes to their hearts that would distract them from Allah and seeking His contentment."

"When the leadership is placed in the likes of these hands, the whole world and all of its people are set aright. And surrendering the banner of leadership to kufr, misguidance, and corruption becomes impossible, after they had purchased it with their blood, souls, and everything dear and precious to them, which they spent cheaply in order that this banner be taken, not for themselves, but for Allah."

"Then, after all of that, it becomes an easy means to those for whom Allah wants good, that they might attain His pleasure and reward without measure, and an easy means to those for whom Allah wants bad, that they gain what they deserve of His anger, based upon what He knows in His knowledge of all things hidden and unseen."

Tenth, there is the shahadah of selecting that which is best, as this group of believers was honored to have its path mapped by the blood of its sons through shahadah. Such that their major leaders and cadres were on the frontlines. If that indicates anything, it indicates the truthfulness of the sons of this jihad and their sheer determination and resolve to achieve the demands of tawhid and 'aqidah with complete devotion and sincerity. Theirs are the glad tidings that Allah chose the best and most excellent of them to meet Him, as He decreed shahadah and victory for them with contentment upon what they hoped for and requested. So He fulfilled the promise to them and gave them that which they had sought.

Such are the conditions of their righteous predecessors, who aspired for death as their successors aspired for life. Shahadah was the dearest of their desires, and they would rush to the battlefield, loving to kill and be killed for the cause of Allah.

And the percentage of those who attained shahadah in war from among the Sahabah was 80 percent.

More than half of those who were martyred in the Battle of Yamamah consisted of the Muhajirin and Ansar [...] and it is sufficient for us to mention that the number of shuhada from the qurra, those who memorized the Quran and were the scholars of the Muslims at that time, was 300 in the Battle of Yamamah. Another narration says they were 500. This means that the qurra in a single battle made up 25 to %45 of all shuhada, and that is a very high number.

Those who research the lives of the Sahabah ﷺ will find that one out of every five of them die in his bed, while four out of five were killed as shuhada in the fields of jihad. So do not be amazed at the speed and duration of spectacular conquests that were achieved during the first century of the Hijrah.

It is worthy here to mention our praise of the steadfastness of our heroic mujahidin, and to mention a small part of Allah's blessings upon them of karamat and divine alleviations, which encompassed them during their battle with the Americans and their supporters in Fallujah. They were made steadfast thereby and their condition was kept stable.

Of these was that during the third day of the battle, and after severe and heavy bombardment of the neighborhoods in Fallujah, the mujahidin awoke at night to find American vehicles and tanks in the streets, roads, and alleyways. Under the leadership of Abu 'Azzam, 'Umar Hadid, Abu Nasir al-Libi, Abul-Harith Muhammad Jasim al-'Isawi, and other heroes, the chiefs of the people of Islam went out to them amid the confusion and pushed the invaders to the outskirts of Fallujah. And their weapons during the battle were only the PKT and Kalashnikov.

The Americans faced a great massacre, to the extent that many of them were seen fleeing from the battle, hiding in Muslims' houses. At first, the mujahidin refrained from entering those homes for fear of harming the Muslims, but once they confirmed the presence of the American troops inside them, they found them hiding like cowards and began killing them as if they were beetles and flies, and all excellence and blessing belong to Allah.

After some days of the battle, one of the leaders gave an offer to the brothers 'Umar Hadid and Abul-Harith Jasim al-'Isawi that they shave their beards and exit Fallujah once a safe way was found for them to escape, so that they could work from the outside. But these two heroes refused and said, "By Allah, we will not leave as long as there remains a single, steadfast muhajir inside the city." So they fought until they were killed in battle, may Allah have mercy upon them and accept them among His slaves the shuhada.

And of these was that some of the brothers endured severe hunger for several days, and after putting their hope and certainty in Allah ﷻ, they found a huge watermelon. When they opened it, it was the reddest of reds that it could have been. So they ate from it for a number of days, satisfying their hunger, praising Allah, and being amazed, until they concluded that they never tasted anything in the Dunya as pleasant as that watermelon, while bearing in mind that it was neither the time nor place in which watermelons were known to grow.

Of these as well was that the brothers suffered greatly regarding their food and drink, such that they faced a great and diminishing scarcity of drinking water, until their mouths and lips began to crack. When they took to searching for some drops of water to quench their tremendous thirst,

they entered a house to find three containers of water lined up next to each other in a strange formation. They were amazed at what they saw, as it was not normal in Fallujah or the rest of Iraq to see water placed in such beautiful and strange containers. Then, when they tasted the water, they knew that this was not regular water of the Dunya, and they drank until they were quenched. Thereafter, they swore that they had never drank anything like it in their entire lives.

Also of these was that a brother from the Peninsula of Muhammad ﷺ was hit in his brain by a sniper bullet, which entered through his forehead and exited from his nape, as pieces of his brain scattered on his right shoulder. His brothers then rushed to him and took what pieces had scattered and gathered them to their place. They then bandaged the wound and left him. He then recovered after a few days and is now alive and well, and is only suffering from a slight slowness when he speaks. We ask Allah to accept from him and his brothers.

As for the fragrance of musk... and what can explain to you the fragrance of musk?! For it is a matter that has become an overwhelmingly witnessed narration from most of the mujahidin, as many of our brothers have spoken about the pleasant aromas emanating from the shuhada and the wounded, may Allah accept all of them.

And of these is what happened with the hero Abu Talhah al-Bayhani ؓ, who was critically wounded, such that this pleasant odor exuded everywhere, until it diffused onto some of the nearby roads, thus many of the brothers could smell it. He then died as a shahid, as we consider him and Allah is his judge, and we do not presume his judgment over Allah.

And from that which brings about steadfastness and assuredness is what has been reported by many of those who were present at those battles, which is that they heard the neighing of horses and clashing of swords at the flaring and harshest times of the battles. So the brothers were repeatedly amazed by this. They would ask their brothers of the ansar if there were horses near to Fallujah, to which the ansar would respond in the negative, and they became certain that the area had nothing of steeds. So all praise belongs to Allah, first and last.

Ahmad reported in his musnad and al-Hakim in al-Mustadrak from Abu Burdah Ibn Qays, the brother of Abu Musa, that Allah's Messenger ﷺ said, "O Allah, make the end of my ummah through being killed in Your cause, by piercing and plague."

Allah ﷻ said, "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those (to be killed as shuhada) after them who have not yet joined them, that there will be no fear upon them, nor will they grieve" (Al 'Imran 170-169).

*Live as a king or die with honor, for if you die  
and your sword is drawn, by your sword you are forgiven.*

This is a quick, brief glimpse at the fruits and results of steadfastness and endurance on the blessed soil of Fallujah. The achievements that were realized contained many benefits and had magnificent consequences. Whoever reflects over the events and their places, while being fair, will understand and comprehend them.

O ummah of Islam! You have been wounded and defamed incessantly and your illnesses and ailment cannot be treated except by tawhid, which is fastened to the banners of jihad. So when will make the correct decision to go forth and escape your executioner? The battles today will neither cease nor settle, and our Prophet ﷺ truly loved that he not sit back, away from a detachment that went forth to fight for Allah's cause. Rather, he kept making raids and waging jihad at all times.

I remind you of the discussion between Jibril and Allah's Messenger ﷺ after the Battle of the Ahzab, that when Allah's Messenger ﷺ left for Madinah, he put down his weapon and immediately Jibril came to him and said, "Have you put down your weapon? By Allah, the angels have not yet put down their weapons! So go, you and those with you to Bani Quraydhah, for I am marching ahead of you to shake them in their fortresses and cast terror into their hearts." So Jibril marched forth in his procession of angels, and Allah's Messenger ﷺ marched after them in his procession of Muhajirin and Ansar.

How has it become so minor of a thing to you, O Muslims, to see your brothers – the sons of your religion – after all kinds of torment, murder, and ruin have been committed against them. Yet you remain safe in your homes, secure with your families and wealth... how is that?!

*Thus, we mixed our blood with flowing tears,  
that there be no target for their launchers.  
The worst of one's weapons are tears he sheds  
when the war's flames are lit by sharpened cutters.  
So O sons of Islam, indeed behind you  
are events which cast dust into the breeze,  
How does the eye sleep when its lids are filled*

*with errors that waken all of the sleepers?  
Your brothers in Iraq have made their beds  
the backs of old horses or bellies of vultures.  
They are wronged by Rome in disgrace while you  
drag the tail of shame, as pacifists do.*

“Allah prevails over His affair, but most people do not know”  
(Yusuf 21), and all praise belongs to Allah, the Lord of the  
creation.



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